The five kosas enunciated by the Rishi 'bespeak a very profound analysis of the mystery of existence. The Annamaya kosa represents the material sub-stratum of the universe. Deeper and higher than this is the Pranamaya kosa or the world of life. Higher still is the sub-stratum of mind or con' sciousness—that mysterious something which marks the transition from vegetable to animal life. Deeper still is the sub-stratum of Vijnanamaya kosa which indicates self-consciousness, reason, understanding conscience. Highest of all is the sub-stratum of Anandamaya kosa which betokens Love, the highest element in man and in the universe.

The third Valli called the Brigu Valli or Bhargava

Varuna Vidya is more or less an amplification or rather an emphatic, illustrative expression of the truth inculcated in the second Valli in the form of a dialogue between Rishi Varuna and his son Brigu, expounding as it does, how the individual self through meditation ascends from the most rudimentary conception of the Supreme Cause to higher and higher ones till it attains liberation and immortality in the Absolute.*

In the evolution of religious thought, the gradual penetration into the heart of the ultimate reality of the universe from matter onwards is significant. There can be no doubt that the Aryan mind went deeper and deeper in search of the mystery of the universe and the successive stages along which it marched are correct. It is but natural that at first matter was looked upon as the ultimate reality; but deeper medi-

tation revealed, as already indicated above, that behind matter, there was a more mysterious reality, *viz.,* life ; and further deeper than life was mind ; above mind, the Taitiriya recognises a still higher reality which is called the understanding or reason, which is the principle which distinguishes man from animals ; and the highest of all, the Supreme Reality, is *Anandam.* This Anandam (Love) is